Prichard Mayor.

Jovis ix. *Die Novembris* 1682. *Annoq; Regni Regis Caroli Secundi, Angliæ*, &c. xxxiv.

THis Court doth desire Mr. *Hollingworth* to Print his Sermon Preached at *Bow*-Church on *Sunday* Morning last (being the day appointed for Commemoration of the Deliverance from the Gunpowder Treason Plot) before the Lord Mayor, Aldermen, and Citizens of this City.

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A

SERMON

Preached before the Right Honourable

THE

Lord Mayor,

ALDERMEN

AND

CITIZENS of LONDON,

AT

Saint *MARY LE-BOW*,

November the 5th. 1682.

Being the Day appointed for Commemoration of the Deliverance from the Gunpowder-Treason Plot.

By *RICHARD HOLINGWORTH*,
Rector of St. *Buttolphs Aldgate*, *London*.

LONDON,

Printed for *Edward Gellibrand*, and *R. Sollers*, at the Golden Ball, and at the Kings Arms and Bible in St. *Paul's* Church-Yard, 1682.

TO THE

RIGHT HONOURABLE

Sir *WILLIAM PRICHARD*, Knt.

LORD MAYOR

OF THE

City of London.

My Lord,

IN obedience to your Lordſhips and the Court of Aldermens Command, I have Publiſhed this Sermon, and I wiſh it may be read by all with the ſame clear and honeſt mind, it was Preached by me. That which hath made the moſt talk in the Town about it, and hath ſtirred ſome Mens choler to an high degree, is the laſt clauſe about Diſſenters Receiving the Sacrament once a Year to qualifie them for an Office, but I am ſo far from repenting of it, that I here make a freſh and

and publick Challenge to all those that do it, and to all their Preachers that either allow it, or connive at it, to discourse them before any sort of Men whatever, and if I cannot make it out to be a very horrid and villanous Jesuitical thing, I will make a Publick Recantation, and confess my self a Man that neither understands Reason or Divinity.

My Lord, I pray for all happiness to your famous City, for all peace and quietness during your Lordships and Successours Government, and desire to live no longer then these Prayers shall be continued by

Your Lordships most Faithful

and Humble Servant,

Richard Hollingworth.

A

SERMON

Preached before the Right Honourable

The *LORD MAYOR*

AND

ALDERMEN,

On *Novemb.* 5th, 1682.

St. *JOHN* the 1st, latter part of the 47th Verse, *Behold an* Israelite *indeed, in whom is no Guile.*

THE greatest part of the World place their Religion in such things, as are neither Essential to its Nature, nor yet Subservient to its Ends and Purposes, and if Men can but Espouse a remote Opinion, or eagerly contend for a needless Theory and Speculation, if they find their Spirits enflamed in the defence of a Proud and Arrogant Party, who Monopolize Divine Favor and Protection to themselves, as if they were the only Persons concerned in the Eternal Decrees of God, they then stroke their Breasts, and list themselves amongst the Darlings and Peculiars of Heaven, this hath been too common in all Ages, and hath made

matter of too ſad obſervation amongſt all wiſe and ſerious ſtanders by, and Religion that was deſigned to be the Worlds Guide, to give all neceſſary Rules and Precepts which belong to the ſeveral Ranks and Orders of Men, and whoſe purpoſe and buſineſs was to keep the World, and all the Inhabitants thereof in their proper places, appointing them Homage and Devotion to their God, Juſtice and Equity in all their procedures with their fellow-Creatures, and an exact and ſtrict Temperance in reference to themſelves, is now made little elſe but matter of Prate and Tattle, an Inſtrument of Revenge and Malice, or elſe of Diſdain and Scorn, every Bigot and Zealous Perſon ſighing over his Brother as a Carnal Man, wrapt up in the Clouds of Darkneſs, and thereby unable to ſee the way, that directly leads to Heaven, and all thoſe weighty and material Inſtances of Religion, whereby we ſhall at laſt Judg of our ſelves, or be Judged of Almighty God, at the laſt Day, are looked upon as beggarly Elements, as Duties belonging to thoſe, whoſe unhappineſs it was to be Born amongſt the dark Philoſophers, amongſt Men who wanted Inſpiration. But thanks be to God, though the miſtake is too general, yet all Men are not under the influences of it, we have ſome amongſt us like *Nathanael* in my Text, who purſue Religion without any By-ends, or baſe Deſigns, whoſe Zeal is buſied about thoſe things that are truly concerning and important, who diſpoſe their thoughts and time how to underſtand, and then to practice ſuch things as are truly advantageous to themſelves, and reputable to Religion, which that you may all do in this troubleſome and over-curious Age, wherein Controverſies and Diſputes have eaten out almoſt all honeſt and worthy thoughts, and made Men Factious inſtead of Faithful, I have made

choice

choice of these words, *Behold an* Israelite *indeed*, &c.

An Israelite *indeed, in whom is no Guile*, what is that? why in short, it is a Man without Blendings or Mixtures, without those Reserves and Ambushes, that persons who lie upon the catch, and whose private Interest takes up a larger room in their Affections, than those they owe to publick Justice, or publick Bodies of Men, make use of, a Man whose Principles oblige him to all those Laws, that were ordained for the good and welfare of Mankind, and who will not make a forfeiture of those Principles, notwithstanding all the Courtship and Addresses that are made unto the contrary, one who desires no more favor from others, than he is ready according to his capacity to give, and acts so much upon the square, that he dreads no Trial that any inferior Court of Judicature can force him to, and those little fetches that others make use of, he is a stranger to, he is one whom you may trust or relie upon, and from whom you can reasonably expect nothing but what is Just and Honest, whom neither Promises can allure, nor Threats affright out of those Principles, and from those Actions that are agreeable to the Divine Will and Pleasure, to the Divine Attributes and Perfections, he understands none of those crooked and Serpentine ways which Men of Subtilty and Design are usually found walking in, and who is wholly ignorant of those doublings that Politicians are so well versed in, his Religion is plain and obvious, and he busies himself in the practice of such Precepts as are unalterable and Essential, as are agreeable to the Laws of Nature, and assented to by all Mankind who are not imposed upon by Ignorance or Prejudice, and if you look upon the place of his abode, you shall not find him in a Con-

clave of Cardinals, in a College of Plotting and Contriving Jeſuits, nor herded with a number of dark Lanthorn Men, laying Trains of Powder in order to bereave Kings and Princes of their Lives by a ſuddain and unexpected Blow, nor in an High-Court of Juſtice ſet up againſt Law, and the ſtanding Rules of Government, nor in an Army of pretended Saints, Vowing with Swords in their hands the Publick Good, when their aim is onely at other Mens Eſtates and Patrimony, but amongſt the Primitive Chriſtians, the plain and downright Martyrs, the ſincere and modeſtly bold Confeſſors, and his Reſolutions to purſue the Commands of a well inſtructed Conſcience are fixed and ſetled, not to be changed by all the Arts and Methods that Wit and Fancy can ſuggeſt unto him; this is the Man, and this is his Value, *An* Iſraelite *indeed, in whom there is no* deſigned *Guile.*

In Treating upon which Words, I ſhall, Firſt, Give a more particular account of this Man, and after that, give you the Reaſons why we ought *to* affect ſuch a Temper, and then apply it.

1. This *Iſraelite indeed* ſpeaks as he thinks; Speech you know is the Inſtrument of Converſe and Communication, of Bargain and Sale, and that by which we are differenced from the reſt of the Creation, and therefore we ought to be mighty careful that we do not abuſe that, by Vertue of which, we are put into ſo many and ſo very good Circumſtances; for he that uſes his Tongue amiſs, he ſo far betrays not only his own inward Principles, but the Intereſt of Mankind, and takes away the confidence we ought to have in one another, and creates a conſtant Jealouſie of eachother, ſo that their Communication becomes ſuſpected; the very Foundation of Society and Converſe is laid in Truth,

Truth, without which it is impoſſible but Men ſhould turn Bears and Tygers to one another, and you might as well hope to find Rule and Order in a Wilderneſs or Forreſt, as in a Town or City, where Men have forfeited and loſt the Principles of Truth and Soberneſs. And therefore thoſe are not *Iſraelites indeed*, who tell their Prince they love and honour him, and at the ſame time meditate his Death, and the extirpation of his Family, as the Papiſts did this Day; nor yet thoſe who tell you, They are His Majeſties Loyal Subjects, and yet croſs him in all his reaſonable Deſires, and do every thing that tends to diſcontent his Mind, and break his Heart, No, No, *An* Iſraelite *indeed* ſpeaks as he thinks, and neither enters himſelf a Member of a *Romiſh* Conclave, nor a *Scotch* Conſiſtory.

2. This good Man in my Text he acts as he ſpeaks, and this is another great Inſtance and Argument of Honeſtty, for he that loads me with promiſes, and gives me as great ſecurity of his affection and ſervice as words can amount to, and afterwards neither ſtirs hand nor feet to ſerve my Intereſt, this Man is a ſuſpitious perſon, and comes under the denomination of a Man that wants Principles and Integrity, for a Man of no Guile, his words as they ſay are inſtead of Bonds, and his promiſes and endeavours tread upon the heels of one another; nay which is more, though the promiſes he makes are ſomeways detrimental to him, yet he makes them good, as the *Pſalmiſt* deſcribes him, 15. *Pſal.* 4. he ſwears to his own hurt and yet changes not, and this, this *Iſraelite indeed*, cannot but do, becauſe he is ſenſible that whatſoever damages he ſuſtains in this life as to the things thereof, yet the preventing of that damage would not countervaile the Wounds and Gaſhes that perfidiouſneſs and treachery make in his own Conſcience,

ſcience, nor the loſs of that Divine Favour which muſt needs follow Falſneſs and Diſhoneſty. And therefore if thou art, like too many in the World, full of words, and layeſt one heap of kindneſs after another upon thy Friend, ſo far as words will go; if thou art Prodigal of thy promiſes, and then goeſt away ſatisfied, in what thou haſt ſaid, and lookeſt after thy Friends Intereſt no further, let me tell thee, thou art not a true *Nathanael, an Iſraelite indeed.* And Alas, how many ſuch unworthy and perfidious perſons are there in the World, who expreſs the greateſt fondneſs for their Prince and Government imaginable, and yet when it comes to deeds, wherein there Purſes or Perſons are concerned, they leave him in the ſuds, and faint immediately, but it is a baſe and wicked temper, and muſt needs create a troubleſome and uneaſy Conſcience at the laſt.

But this is not yet ſo full a deſcription of this good Man as I intend to give, and therefore I will give ſome more particular Inſtances of this *Iſraelite indeed*, which ariſes from the conſideration of Man, as to thoſe things which Years, Education & Circumſtances diſpoſe him to look after, and in all you ſhall find him upon the ſquare.

Now thoſe things which Man, as to this World, is chiefly buſied in, are either Profit, Pleaſure, or Honour.

1. The Worthineſs and Goodneſs of this Man, as to Profit, do appear in theſe things,

1. That he covets no gain by the loſs of other Men, he does not grind the Poor, nor oppreſs the Needy, nor indulge any inclination to advance and raiſe himſelf by the ſpoils and ruin of other Men, much leſs by the ruin of his Prince and Government together, as the Papiſts did by the Plot of this day, but what he gets is the effect of fair and honeſt dealing, of exact and rigid Juſtice, he knows too well what little things theſe

here

here on Earth are, and that they ought not to be purchased at the price of the Widdows Tears, or the Orphans Groans, he desires others may live by him at the same rate and upon the same terms he lives by others, and is so far from contributing towatds others Misery, that he stands ready and prepared from Principles of Christian pity to relieve their wants and supply their necessities.

2. This good Man covets nothing with the loss of his own Conscience, he knows very well the price of this Jewel, and that if put in the Ballance of Earthly things, it will be too heavy for them, and therefore whither he Sink or Swim, as to these outward blessings, whither his Fortune be large or narrow, yet he is resolved to ride safely at home within the harbour of a calm and quiet Mind, tell him of Mountains of Gold, of Rocks of Diamonds to be got by Pyracy, Blowing up Parliament Houses, wherein are the Flower of the Nobility and the Chief of the Kingdoms Gentry, or by any other unlawful ways, and he presently steps back, and tells you he desires to keep the Bird, within from harsh Chatterings and unpleasant noises, Conscience is dearer to him then thousands of Gold and Silver, and to Wound him there, is to render his Life uncomfortable, and to force him into sad reflections upon his very being Born; any affliction that can light upon him, any trouble that at any time overtakes him, can be born with a great deale more of Patience than this, a gap made here puts him to a thousand troublesome thoughts, and Creates a storm which rushes and throws him down whither he will or no.

3. This Good Man endeavours no gain by unlawful and indirect means, for the very Notion of this Man is, that he walks uprightly, that he travels in

an

an even and beaten Road, and here are theſe things to be conſidered,

1. That he endeavours after nothing by abuſing other Mens Weakneſs of Judgment and apprehenſion, which is too common and uſual a thing amongſt a great part of mankind, tho it is every way unworthy and unbecoming, not only upon the account of the Perſon himſelf, whom we thus impoſes upon, but upon the account of God, *from whom every good and perfect gift*, as the Apoſtle hath it, *comes*, for this is a very bad return for ſo great an act of kindneſs, in giving a Man a deeper Judgment, a quicker Mind, a more large Underſtanding, which upon the obligations of gratitude ought to be employed in ſuch things and ſuch actions, as are agreeable to the Divine Will and Pleaſure; for it is not poſſible for us to ſuppoſe, that the gifts of Heaven were deſigned on purpoſe to enable us to affront the Laws of Heaven, or to ſet up any thing in oppoſition to thoſe Principles, by which God all along intended to Govern and mannage the rational World. He that hath a reaching Judgment and who quickly apprehends things, theſe good parts ought to be laid out in ſuch conſiderations, wereby the Author of theſe may be glorified, and the good of mankind forwarded and promoted; and to do otherwiſe, to undermine others and ſeek there ruine, purely becauſe they cannot ſtand upon their guard, nor ſee ſo far, nor conſider ſo deeply, nor argue ſo rationally, as he himſelf is able to do, is an Argument of great Unworthineſs and Injuſtice, and ſuppoſes that we do not ſo well underſtand, or at leaſt do not live under a ſenſe of thoſe obligations that lye upon us to our fellow Creatures.

2. Nor does this Good Man endeavour any thing by thoſe groſs ways of ſtealing or purloyning, he knows very

very well, that another Man hath as great a Right to what the Laws have honeſtly conveyed to him, or to what he hath acquired by the Sweat of his Brows, and the Labour of his Hands, as he himſelf has, to what he is in the actual poſſeſſion of, and therefore to ſteal from him would be to Inherit another's Labours, and Feaſt himſelf with that which was no ways the Fruit of his own Pains. Beſides, he knows very well, that this courſe would deſtroy all Communities of Men, the very Foundation of which is laid in preſerving Property, that ſo Men may ſit under their own Vines and Fig-Trees with delight and ſafety. And further, this Man without Guile, he is not influenced by thoſe over-greedy Appetites and looſe Defires after Wealth and Riches that others are, but is contented with his preſent State, and with thoſe common Succeſſes of Divine Providence that await him, though they do not hoiſt him up into a Throne, or any place of Authority & Judicature, and therefore he hath no Temptation to Invade other Mens Rights, by offering Violence to thoſe Laws whereby commutative Juſtice is maintained and preſerved; he ſeeks nothing, but what may be conveyed to him in a Conſcientious way, and Riches have no ſuch ſhare in his Eſteem, as to put him out of the beaten Road, or to Tempt him to any unaccountable courſe in gathering them together. But then

2dly, Let us conſider the management of this Man's ſelf, in reference to Pleaſure, and here you ſhall find him as exact, and walking as much by Rule and Precept, as he was in the other.

1. He takes no Pleaſure in things unlawful, it is not his Recreation to Invade his Neighbour s Bed, or Rob his Neighbours Purſe, he does not entertain himſelf, with provoking others to take God's Name in vain,

nor yet by overcharging their Stomachs with ſuperfluous quantities of Drink, and then Laughing at them for appearing ſuch Fools, as moſt Men in that condition do, he does not make the loſs of other Men's Good Names and Reputation, the matter of his Sport and Paſtime, nor does he gratifie his Spleen in ſcandalous Reports, and falſe and groundleſs Whiſpers againſt his Prince, or any ſubordinate Miniſter of State employed by him, his whole delight is not taken up in thoſe things, whereby proviſion is made for the Fleſh, and the Luſts thereof; No, No, he knows very well what kind of Being and Creature he is, in what capacity he is made, and for what end he is deſigned, and therefore good Man, he acts accordingly, and obſerves ſuch meaſures and proportions, whereby he intimates, he is Governed by the Laws of Heaven, and not by Luſt and Appetite, and thoſe things in which he delights himſelf, are Innocent and Harmleſs, ſuch as leave no Blot, and fix no Stain upon the Conſcience, ſuch as are materially good and lawful in themſelves, and have no tendency at all to deprave Mens Minds.

2. This good Man Times his Pleaſures right, he is not ſo Governed by over-greedy Deſires, as to put things in the Front, which ought to come up in the Reare, nor will he ſuffer any thing that is deſigned for Recreation, to joſtle with ſuch things as are really profitable and advantageous to the Soul, he will not be at his Sports, when his Obligations are to be upon his Knees, or converſant in any other Duty that is almoſt of equal moment. Pleaſures are Snares, and not ſtanding Diſhes of ſolid Food in his Opinion, and therefore they are not made his Buſineſs. But then,

Laſtly

Laſtly, Let us conſider this good Man in my Text, how he behaves himſelf, when he is loaden with Honours and Preferments, and here we ſhall find him very exact and punctual.

Firſt, He does not deſire, much leſs endeavour, to raiſe his own Credit upon the Ruins of another Mans, a thing very frequent in all Ages, as if Men had not a ſtock of Vertue ſufficient in themſelves, to commend them to the eſteem of others, they preſently fall upon other Mens good Names, or ſlighting other Mens Parts, and running down other Mens Eſtates, and by this means they fooliſhly fancy they ſet off themſelves, and appear in the greater luſtre, becauſe they repreſent others by dark and villifying Tearms. No, No, our *Iſraelite indeed* knows better things, and that his Brother hath as much right to his good word, as he hath to his Brothers, and that he offends againſt the Laws of Equity and Juſtice, when he loads him with any baſe Reflection, or unworthy Title, he knows very well, that Eſteem and Reputation is ſo neceſſary a conſequence of Vertue and Vertuous Actions, that he need not go out of the Road thereof to procure the Prize.

Secondly, Nor does any Honour that he meets withal ſwell his Sails, and make him forget himſelf, or thoſe whom God and Nature have tied him to an obſervance of. This indeed is very common among little Souls and eaſie Minds, Succeſs and Proſperity in Princes Courts, the Smiles and Countenance of ſome great Perſon in Command, preſently alter there very Humor and Diſpoſition, and they look for the ſame Homage from other Men, that they fondly and groundleſly beſtow upon themſelves, in which, if not gratified and anſwered, how much concerned are they, and like

Haman, beyond all Reaſon, becauſe *Mordecai* ſits in the Kings Gates, and will not bow the Knee.

No, No, this good Man, this true *Nuthanael* knows things at a better rate, and that Men of High Degree are but Vanity, and that no change of Condition ought to change the Mind, and rout thoſe Moral and Eternal Principles which are implanted in the Soul, he knows very well, that all things are mutable and unconſtant here, and that the only way to Honour is through the Gates of Humility, and Lowlineſs of Spirit. And ſo much ſhall ſuffice for the deſcription of *an* Iſraelite *indeed*, give me leave in the next place to ſhew, why we ought all to affect this excellent frame of Spirit.

Firſt, It hath the general Suffrage and Note of Mankind on its ſide, there is ſuch an excellency in it, that Men notwithſtanding their Minds are very much depraved, and their coneeptions of things, ſince the fall, are very much impaired, yet for all that, they cannot but give it, its juſt Character and deſerved Reputation, nay, the moſt vile Sons of *Adam*, who have contracted ſuch habits of Sin, and rendered them ſo cuſtomary, that they have murthered almoſt all the Natural Notions of Religion, which the Divine Hand it ſelf had drawn upon their Souls, yet for all that ſcarce dare riſe up to its deſamation, but even rejoyce themſelves, when they ſee their Children affecting early ſuch a Temper, and ſuch a Carriage; and nothing is matter of greater Boaſting to them, in the height and midſt of their Debauchery, then the hopefulneſs of their Iſſue. Look over all Accounts of Hiſtory, converſe with all Nations ever ſince *Adam*'s Fall, and you will find this to be true. Now certainly, this is a great commendation of plainneſs and ſimplicity of Mind, and

and of ſuch Actions as are agreeable unto it, for whatſoever every Man lifts up his Voice in the praiſe of, that is Divine, and writ upon the Soul by the finger of God himſelf, that derives its Original from Heaven, and claims God as the immediate Author of it, and muſt be very neceſſary and uſeful for Mankind in all its Circumſtances, in all its Conditions whatſoever; and for Men to live in the neglect of ſuch a Duty, is to affront the Injunctions and Commands of their own Nature, and to expoſe themſelves to ſuch direful and ſad reflections, as are the neceſſary conſequences of ſuch a neglect: But then,

Secondly, A Man lives much more at eaſe, who affects this Innocent and Guileleſs Temper, then he that makes uſe of Arts and Trieks, then he that hath his little Subtilties, to defend himſelf from the importunities of his Mind and Conſcience, and 'tis a certain truth, that a Plain Way does not ſo tire a Man, as Ways that are Rough and Craggy, that are full of Windings and various Turnings,, of ſteep Rocks and dangerous Precipices. This good Man quickly underſtands his Way, becauſe it is connatural to his Soul, and conſequently enjoys that ſatisfaction, that all ſuch worthy Actions are attended with, he does not break his Sleep, and diſturk his Spirits, and weaken his Brain, by conſulting how to over-reach and undermine ſuch a Politician, how to blaſt the Deſigns, and defeat the Counſel of ſuch and ſuch a Craftsman, how to bring his own Ends about, by tripping up the helles of ſuch a Man that ſtands in the way, either of his Profit or Preferment, all which things, you that know any thing muſt needs underſtand, give vaſt Diſquietments, and put the Soul upon the Rack, and it is this that makes the Lives of aſpiring great Ones ſo little Eligible by

by all Wise men, that takes true measures of things, and has been the occasion of many Persons, who have sat in the highest places of Authority, I say, of many of these Persons retiring into a Life of Solitude, where they might enjoy the Innocency of Privacy, and live under the command of those Rules, which are naturally attended with an happy Contentment of mind and Soul. He that Reads the Life of *Charles* the *5th* of *Germany*, with the Accounts that History gives of many others, he will quickly satisfie himself in the truth of this, whereas now, *An* Israelite *indeed*, who is obedient to the Laws within himself, and to those superadded Laws which God hath given in Holy Writ, this man Eats and Drinks according to prescription, and enjoys sweetly all his Labour under the Sun, the Life the Wise *Solomon* does so highly praise, and his Actions are of such a Nature, that his own Reflections upon them redouble his Joys. And further, he hears no complaints from abroad of the Ruin of Families, that by unjust Sentences, by Suborned Witnesses, by false Oaths, by subtle Arts and indirect methods he has compassed, he hath none of those heart-breaking-thoughts which arise from the common discourses of the World, of his Dishonesty and Perfidiousness, the Widows Tears are not shed, nor the Orphans Groans heard, upon the account of any thing he hath done, there are no Tumults nor Commotions in his Soul, upon the score of Dethroning Princes, or spilling the Blood of Innocents, or entring into Associations, but the man enjoys that ease and quiet which the Character of an Universal good man is wont to give, and if any through mistake, or a worse Principle, to wit, that of Envy and malice, should endeavor the impairing of his Name, and staining of his Honesty, yet he makes up what is wanting towards

towards his own Peace from abroad, by his impartial conſideration of what he has done,& by what Laws he Governs himſelf, and though the Waves Roar without, yet he has a perfect Calm within himſelf, which all the force of thoſe Raging Billows cannot ſhake. And I wiſh with all my heart this thing was but well underſtood, and thought of, by the greateſt part of mankind, to wit, that there is more eaſe in the Paths of true Goodneſs and Eſſential Happineſs, then in all the forbidden Tracks of Sin and Wickedneſs, certainly the World would be a more Harmleſs and Innocent thing then now it is, and we ſhould not hear of thoſe Barbarous Plots, thoſe Helliſh Contrivances of Prieſts and Jeſuits, or any other ſort of men who have ſucked in the ſame buſie and deſolating ſort of Principles, our Swords certainly then would be turned into Plow-ſhares, and our Spears into Pruning-hooks, and there would be no deſtroying in God's Holy Mountain, but Chriſtianity would have its free courſe, and run to and fro without thoſe Controuls and Countermands it now meets withal.

And now Right Honourable, Right Worſhipful and Well Beloved, you having heard a plain and honeſt deſcription of a true *Nathanael*, of a man who Governs himſelf by Obvious Rules, and not by Maxims of Craft and Subtilty, and withal the Reaſons why we ought to affect ſuch a Temper, pray judge, between this man and the Perſons, for Deliverance from whoſe Baſe and Helliſh Contrivances we are Aſſembled this Day, according to Law, to Bleſs and Glorifie the great God of Heaven and Earth. Had they been men of *no Guile*, they would have been contented with their Lot and Station in the Nation, but being men of Treacherous and Deceitful Principles, they firſt meditated, and

after that endeavoured to bring into execution one of the moſt horrid things, that Hiſtory can acquaint us withal, which that you may all be ſenſible of, and teſtifie the ſenſe thereof by all grateful acknowledgments, give me leave to give you an account of the Bleſſing we enjoy by this Deliverance from a ſort of men, whom neither Natural Principles, nor Laws of Scripture, nor common Ties and Bonds of Subjects to an Excellent Prince, and an Excellent Government, could any ways Influence or Command, and in order to this, we will conſider theſe things,

Firſt, The Perſons againſt whom this ſevere Deſtruction was intended. Had theſe Miſcreants flown at ſome lower Quarry, had they out of Spight and Revenge againſt the Nation, gone lurking about the Country, and ſet ſmall Cottages on Fire, and now and then, according as opportunity had ſerved them, murthered a Child, or killed a ſingle man as he was paſſing in ſome By-lane or Corner, why, it had been a Sin, to be Puniſhed by the Judges, and upon the account of which, they would have ſtunk in the Noſtrils of all wiſe and ſober men, but this was too low a Game for them to play at, nothing will ſerve their turn, nor ſatisfie the Thirſt of the Scarlet Whore, but the Blood of a Glorious King, the Life of an Illuſtrious Queen, the Ruine of as hopeful a Prince as ever *England* was Bleſſed withal, with the deſtruction of all the Branches of the Royal Fomily, ſave one, and for fear leaſt Attempts, had they taken effects, might have been called to queſtion, they will ſtop the current of all Laws by covering and ſtifling in the ſame heap of Ruine, the Bodies of all the Executionors of Juſtice, the Noble Peers, the Loyal and Dutiful Commons, with all the Judges of the Realm, together with a great number

number of Learned and Well-read Lawyers. And good God, had this design not been prevented, had not Divine Providence seasonably interposed, in what Horror and Confusion must we needs have supposed, not only this Great City, but the whole Nation, to have been in, a Body without an Head, a Tree without a Root.

And those who in pursuit of, and compliance with, their Malice, had thus cut off the Protector of our Persons, the Walls and Bulwarks of our Safety, the Chariots of our *Israel*, and the Horsemen thereof, how easily would they have over-run the Countries, and how apt would the cowed and amazed Subjects have been, to lie at the Feet of these devouring *Abaddons*.

The Death of a Prince in a Natural way, when it reaches our Ears, you know makes a great Impression upon most that hear it, and we are under some Fears and Jealousies least all should not go well in that little *Interregnum*, but to have heard of the Death of a King, newly as it were come amongst us, very acceptable to the greatest part of the Nation, a stout Defender of the Interest of the Protestant Religion, a Person Mild and Gracious in his Temper, one Bred up like *Moses* in all the Learning of the *Egyptians*, that is, in all sorts of Learning, that were not only necessary to make a Prince, but a profound Schollar, to have heard this Person, upon whom the Eyes of our Ancestors were fixt, their Hearts set, their Hopes built, in a Moment, with his Family, and all his Nobility, and an innumerable company of Gentry and Commonalty of the Nation, to have been Blown up into the Air, it must needs have had strange and various operations upon the Minds of our Forefathers, and though some might have grown desperate, and lost their Lives with

the Ruine of ſome of their Enemies, yet we may eaſily imagine the greateſt part would have been cowed and diſpirited, and after ſuch Sacrifices as theſe, thought themſelves unworthy of a continuance here any longer, and therefore tamely have ſubmitted to all the Rigor and Cruelty, to all the Spite and Malice of theſe Bloody Hell-Hounds.

And is not a Deliverance from a Plot, deſigned againſt ſuch Perſons forenamed, for ever to be remembered? Though God be to be acknowledged in all his Works, yet much more in ſuch a one as this. God preſerved the King, and in that the Proteſtant Religion among us, the Branches of the Royal Family, and upon that account we enjoy the Peace of his preſent Majeſties Reign amongſt us, whom God grant long to Reign over us, God kept the Judges of the Realm, and ſince that we have enjoyed the benifit of wholſome Laws, that keep us from Invading one anothers Rights and Properties, and therefore pray lift up your Voices, and praiſe that God whoſe Mercy endures for ever.

Secondly, In order to the enhauncing the Price of this Deliverance from theſe Men of Guile, and thereby to enlarge the thankfulneſs of our Hearts, let us conſider the Quality of the Perſons, who were engaged in this Wicked and Villanous Deſign. Perſons, ſetting aſide their Principles, one would have little imagined, ſhould have ventured in ſuch a Bottom; Perſons, ſome of them of competent Eſtates, who had arrived to commendable Titles, and therefore the leſs to be ſuſpected, and conſequently the Plot with the greater difficulty to be diſcovered.

And this Conſideration does really raiſe the Value of this Deliverance, for the more ſecretly a deſign is carried on, and by Perſons whoſe Eſtates one would think,

think, and consequently Care and Love for, and to their Posterity, should curb and restrain them from any thing, whereby they may make a forfeiture of those Estates, I say, the greater and more signal is an Escape made out of the Hands of such Enemies as these, and therefore let this Consideration engage you to lift up your joyful Voices to God, whose Eye is upon the Righteous, and whose Hand was thus readily stretched out to save them in a time of Eminent danger.

Thirdly, To fill your Hearts with all just resentments of such a Mercy, let us consider the Principles of those who had designed this Plot, and for the sake of which they undertook it.

We had been by Gods good Blessing for some Years out of the Mists and Darkness of Popery, the word of God was plainly Preached, Prayers to God made in a known Tongue, the Idolatrous kneeling to the Host quite abandoned, and for above Forty Years together, this Blessing of the Reformation had continued with us.

When King *James* came to the Crown, and before too, great Consultations were amongst the Papists to unravel this fair peice, that with so great Care and Zeal was wrought, as he that Reads their Books may easily inform himself; this Interest was to be set up now, and then the other, in opposition to that of the Rightful Heir, nay the Pope sends express Order, That if he would not renounce the Protestant Religion, the Kingdom should be none of his, but all these little Designs falling short of home, this new Hellish Project was hatched, and wherefore was it? how came it to pass, that Free-born *English*-men, Natural Subjects, should engage themselves in such an Enterprize? Why, 'twa

for Religion we are told, that we might return to our Mother-Church, and be in that Boſome, out of which we could not be ſaved, and therefore they intended to Burn the Bodies of the Living, that the Souls of thoſe who did ſurvive them, might not Burn in Hell. Wonderful compaſſion truly, for which they deſerve as great thanks as they did for the Rebellion in *Ireland*, and their Treacherous and Inhumane Butchery of ſo many Eminent and Honourable Perſons in the Maſſacre at *Paris*. If in this they either follow the Commands or Example of the God they pretend to Worſhip, we may then well ſay with the poor Heathens in the *Weſt* Indies, That we care not to live in that Heaven, which is provided for *Spaniſh* Papiſts. Well, but that your Hearts may be filled with the praiſes of the moſt High, who ſo wonderfully and ſeaſonably ſtept in to our Reſcue, give me leave to ſhow you the Principles by which theſe Men, who are profeſſed adherers to the Papal Chair, are guided, the rejecting of which, both by Acts of Parliament and Convocation raiſed ſuch a Fire in their Boſoms, by which they purpoſed to kindle ſuch Flames in the Houſe of Commons and Courts of Judicature.

Firſt, As for thoſe Principles by which they manage themſelves in the Worſhip of God, they are ſo common to be found in Books which are in the hands of moſt Inquiſitive Men, that I need not trouble or moleſt your Ears with them now, and he that gives himſelf time to peruſe the Decrees and Canons of the Council of *Trent*, may eaſily ſatisfie himſelf, how by their Praying to Saints, not only to Pray for them, but to help and aſſiſt them, to ſtand by them, and take care of them, how by their adoring of the Hoſt, how by their abuſing the Doctrine of Repentance, and making

other

other tearms of Salvation then Scripture exacts from us. I say, by these and many more Principles they imperiously defend, and impose upon the Belief and Practice of the Members of their Church, we may easily judge how the Design of the Gospel is frustrated, the Honour due to God alone placed upon unfit and unworthy Objects, the Worship of God through Jesus Christ in a known and vulgar Tongue denyed, and consequently by such courses the Souls of Men hugely betrayed to Ruine and Destruction: And he that weighs this, must needs affect our Deliverance from the hands of such Men, who make no Conscience, to hunt us down by all sorts of Torments, even to death it self, if we deny any of these Assertions, is a Deliverance not to be forgot by us, or Succeeding Generations.

Secondly, Give me leave to show you by what Principles they are Governed, as they are Members of the Body Politick, Subjects under a Lawful Prince, and in them we shall find no security for the peace and safety, for the happiness and prosperity of the Nation, for he that believes he is under the Command and Jurisdiction of a Foreign Person, more then under the Government of his own natural Prince, he can give no assurance of his Honesty and Fidelity to the Power under which he lives, because there Commands may clash & interfer, and where a Man fancies the strongest Obligation lies, to those Colours he does resort, and under those he Fights, and upon this account, it is impossible for professed Papists, especially those who lodge Infallibility in the Person of the Pope, to be good Subjects in such a Kingdom as this, that hath disavowed all dependance upon, or kindness for the Church of *Rome*, where we own the King Supreme Governour of our Church,

Church, where we declare the Scripture to be our Rule, and renounce all those new Articles, that through the Lusts and Passions of the Head and Members of that Church, have been introduced, and made tearms of Communion with her. The Commands of these Two must needs be widely different, and consequently the Obedience on these Mens side must be given to him, whom they esteem above all Christian Kings and Princes, that is to the Pope, and their natural Prince must thank them for their Homage, when his pretended Holiness will be pleased to give them leave; it was this Principle after *Pius Duirlus* had Published a Bull against Queen *Elizabeth*, Declaring her an Heretick, and depriving her of her Kingdom, that gave Birth to so many Plots against that Vertuous and Successful Princess, and this is not only owned by practice, but asserted and confirmed in Books, as an absolute and necessary truth, and the facts of those Men, who have upon this account embrued their hands in their Princes Blood, have been magnified, and with swelling Titles of Honour Recorded to future Generations; and if a Deliverance from such Principles as these taking place amongst us, be not to be prized, pray, what thing can reach your esteem. Upon these Principles Princes Laws will be trampled under feet, Property nor regarded, and our Kings and our own Lives be said daily to be carried in our hands, and therefore let the sense of this heighten and perpetuate your thanks to God, whose never failing Mercy, hath so seasonably interposed to work so great a Deliverance for us.

And having now given you an Account of the Deliverance, and of the Principles of the Men who endeavoured our Destruction, pray let me beg of you all to abhor all these Principles for the time to come, and though

though I know I need not ſpeak this to the true Church of *England* Men, becauſe I am very well ſatisfied, that the Doctrine of our Church preſerves them from this poyſon, yet I am ſure there are another ſort of Men, who call themſelves the beſt Proteſtants, who have imitated, if not outdone, theſe Men in their Diabolical Principles, I mean thoſe who have liſted themſelves into other Congregations upon pretended diſſatisfactions as to our Church, as approaching to Idolatry, and being actually guilty of Superſtition, and yet to ſerve a turne and qualifie themſelves for an Office, once a Year joyn in that Ordinence, wherein according to their own profeſſed ſenſe they ſymbolize with the Papiſts, that is, kneel at the Sacrament, wherein they take Bread and Wine from the hands of one, whom they do not own to be ſent and commiſſionated by the Lord Jeſus; for thus your Independents and Anabaptiſts do believe and aſſert, and withall take the Elements conveyed by a form of Words, which they call ſtinting of the Spirit, and therefore utterly unlawful. My Beloved, this is ſo horrid a thing, that I was reſolved, whenſoever I appeared again before this Honourable Auditory, I would enter my proteſt againſt it, and therefore pray tell all you meet, that the Preacher told you that it is a Sin, whereby Men mock God and prophane the Sacrament, a Sin which in all probability will ſo provoke Gods Patience that it muſt not long go unpuniſhed, from the effects of which Sin, and thoſe other Plots and contrivances of all the curſed Sons of *Rome*, Good Lord deliver this Kingdome, and in particular this great and famous City.

FINIS.

Newly Publiſhed, for E. Gillibrand *and* Robert Sollers.

A Sermon Preached before the Lord Mayor and Aldermen, on the 8th of *October*, 1682.
By *Sam. Freeman.* M. A.

A Sermon Preached before the Lord Mayor and Aldermen, on the 2d of *September*, 1682.
By *Henry Hesketh* Vicar of St. *Helen's London*, and Chaplain in Ordinary to His Majeſty.